



Freshman Syllabus in Bible.



P435

.177

.31

B I B L E.

LANGUAGE OF THE NEW TESTAMENT.

Was originally written in Greek, and our object is to find out the kind of Greek and the period it was written in. There were three forces that contributed to ancient civilization. The Greek representing culture and *literary* power; the Roman the *legal* with its force of arms; the Hebrew the *religious* power. The first two, Greek and Roman, had already come into conflict before Christ was born; and altho the Greek had suffered defeat at the hands of the Romans, yet Greece had scored a triumph in its literature and culture, because they had given to civilization what legally had been given to the Romans. In the first place, the conquest of Alexander the Great had occurred, and the Greek language had been carried wherever the Grecian armies went. Before the birth of Christ, Greek was the spoken language in Asia, Italy, Sicily, Egypt and other places, and had become the means of international communication as the Court language between all the world known to the Romans. It had the qualities which made it universal and easily learned. This whole civilized world had a population of about 120 millions, and, without exaggeration, speaking the Greek language in common. It was the language of the government, of diplomacy and of trade. Even at Rome, a most curious fact, Greek came to be the favorite language even among literary men. Think of Paul, the Roman citizen, writing his epistle to the Romans in Greek. The Apostles' Creed was composed first in Greek. Wherever this language went, Egypt, Asia Minor, it transformed the people whom it touched.

GREEK LIFE MORALS.

Greek morals prevailed, even in Palestine, the land of the Hebrew people, except in one part, very near and round about Jerusalem, and even they afterward were forced to submit and adopt the common customs.

SPREAD OF THE HEBREW NATION.

The Jewish people did not all live in Judea and Palestine. 1 Peter I:1. Learn what dispersion means. James I:1; Acts II:5. The Jews were scattered throughout the whole world. This was occasioned primarily by the Eastern powers which overran Palestine. In this way they first began to be taken away; and, after the kings got tired holding them in captivity, having lost their especial love for the Holy Land, they wandered everywhere *for trade*.

First reason for the dispersion was the captivity.

Second, natural aptitude for business.

They were in large colonies at Antioch, Alexandria and Rome. Wherever they went they remained as they had been, Hebrews. They maintained their religion, and preserved their own peculiar customs, and as money accrued to them, they became the Bankers of the world. The Jewish nation lived dispersed, though loyal to his creed. Because of these two facts: The dispersion of the Jews, and the language of the Greeks we get our New Testament. Using the Greek language in his ordinary relations, the Jew forgot his Hebrew; and the demand of the Jews for a copy of the Scriptures in his adopted (Greek) language gave rise at Alexandria to a translation known best as the Septuagint Version. A translation of the Hebrew original Scriptures. Septuagint is from the Greek word—*εβδομηκοντα*—meaning seventy; because it was supposed to have been translated by seventy men. This date was 250 years B. C. The Septuagint, however, represents the fact that the prevailing sentiment of literary and philosophic thought, as well as the general use of the Greek language, demanded a Greek version of the Hebrew Scriptures.

INFLUENCE OF THE JEW AND HIS SCRIPTURES UPON THE GREEK LANGUAGE.

The Hebrew manner of Life and Thought had a powerful influence upon the Greek language. That language took a form which is known as Hellenistic Greek. The Hellenistic Greek then is that form of the Greek language which it assumed by reason of the influence of the Jewish Dispersion. A Hellenist is a Grecian Jew. New words were added to the vocabulary as the Hebrew ideas were accepted and taken into use. *Aeolic* was preserved by a few inscriptions on coins, &c. *Doric* was preserved by the works of Pindar, Theocritus. *Ionic* by Homer and Herodotus. *Attic* by Xenophon and Thucydides. The Hellenistic Greek was a branch of the Attic. That is, this Attic Greek modified by the Jewish Dispersion formed the Hellenistic Greek and Idioms. A universal language in a form best adapted for the expression of religious ideas was found in the type known as Hellenistic.

NEW TESTAMENT LANGUAGE.

The N. T. language is composed of four elements. The first, Greek: This forms the main part of the work, and to show how completely it dominated the N. T.: When our Lord and his Apostles quoted from the O. T. in place of quoting from the Hebrew they quoted from this Septuagint Version.

HEBREW ELEMENT.

This influence of the Hebrew language is in all the N. T. writings, but not in the same degree. It is principally in the Revelation and the Gospel of John, the Song of Mary, the Song of Zacharias, the Magnificat, and more or less throughout the first two Gospels, Matt. and Mark. These songs were in the Hebrew tongue, and were given by people under the influence of Jewish life. They breathe out the prayer of N. T. life. The *vocabulary* of the songs was the daily speech; and when they came to the inspired utterances it was the highest expression of Jewish thought in literary form. In the Gospel of John: tho' the words are

fewer yet the form is Hebrew. Notice the beginning: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," &c. The reason why the Gospel of John is easy Greek is because of the Hebrew influence. Such words as Master, Sermon, &c., are Hebrew words that have not only passed into the N. T. language but into our vernacular of to-day. Notice that these are not defects in a language. It is simply that the Hebrews possessed words that had no parallel or equivalent in the Greek. For instance: The idea of sin being a wrong doing against God demanded a word like "atonement" as Kippor which means atonement. The Greek had no such word.

Words represent ideas: And thus these old ideas imported words into the Greek which the Greek had no equivalents for.

I have divided this Hebrew influence into six divisions: In the first place: Simple *isolated* words Rev. 9, 8. *Abba*, Mark 4, 26; *Aceldama*, Acts 1, 19; *Beelzebub*, Mark 3, 22; *Boanerges*, Mark 3, 17; *Gehenna*, Matt. 5, 22. Second: Quotations: "My God, why hast thou forsaken me?" Third *Names of Persons*, as Mammon, Cephas, Mark, Mary, Martha, James and Jesus. These went into the ordinary speech of the Greeks just as they did in the Hebrew. Also names of places, as Bethany, House of Dates, Bethphage, House of Figs; Bethesda, House of Mercy; Bethsaida, House of Fishing; Jerusalem, Dwelling Place of Peace. Fourth: *Hebrew constructions and idioms* are very common: such as, "From the Face of a man," "To taste of death," Matt. 16, 28." "Face to face," 1 Cor. 13, 12, &c. Fifth, *Uses of Greek Words with the Hebrew Meanings*: The word "Aggelos." simply meant a Messenger in classic Greek, but from the Hebrew idea and its influence it came to mean "Messenger of God." Also "Holy of Holies" is an entirely Hebrew form of expression. For the phrase "To remit sins," there was no Greek equivalent. The word "Baptize" meant "to wash" simply in a secular way, and the influence of the Hebrew notion of baptizing gave the religious meaning.

The word "Christos" meant "anointed," for the Christians it came to mean "The Anointed." Sixth: *The Hebraizing style* as shown in the simple constructions. Where the N. T. is easy reading it is because of the Hebraizing; short sentences, few particles, and few subordinate sentences.

LATIN ELEMENT.

The third element is the Latin: Altho' there is no Latin tendency in the N. T. Greek there are some Latin words; especially in Mark's Gospel; and in 1st Timothy, Titus and Philippians, and the reason of this is that Mark was written no doubt to the Romans, and Timothy and Titus were written after Paul had been at Rome. Examples of these Latin words are "Centurion," Mark 15, 39. "Denarius," "Colonia," Matt. 16, 22; "Libertinus," Acts 6, 9; "Membrana," 2nd Timothy 4, 13; "Sextarius," and "Praetorian". In all about 35 or 36 Latinisms; and some names like Festus, Julius, &c.

CHRISTIAN ELEMENT.

You must remember this is an old religion renewed. It found the people ready for it: the Jews and Greeks scattered everywhere, the old language inadequate for the expression of these new ideas.

The Greek language was alone flexible enough to admit the inspired use; therefore the Greek language furnished the flesh and bones for the Incarnation of these divine ideas. Many words in common use in the classics were called into new service and given much deeper meanings: For example *εὐαγγέλιον* meant "good news," to the Greek Christian it meant the "expression of that good news which came through Jesus Christ". The word *ἐκκλησία* meant first "any legal assembly," afterwards "a religious congregation of Jews," and finally the commonwealth of christians, all those who profess the name of Christ, (church). The word *Πιστις* first meant "confidence in a person" or "belief in a report," simply, "I believe"; then in the N. T. it means "that trust in Christ which may be defined in different ways, one of which is that it is the saving grace whereby we trust in

Jesus Christ for salvation." The word *Ταπεινοφροσυνέ* meant "servile." It never came into the minds of the Greeks that humility would be a virtue: It was not until Christ came into the world to give forth that he who is the least is the greatest. Then humility came to be a virtue. *Μετανοεο* meant "to turn"; in christianity it means "conversion," etc.

Half Hebrew is not an elegant or an expressive language, but a translatable and plain one. The Hebrew base made it easy to introduce to any Semitic language; and further the Greek made it easily conform to *western languages*. The N. T. perhaps less than any other classic, originating at that time, needs to be read in the original to be appreciated. Great advantages are to be gotten by reading the N. T. in the Greek; but rather less than in the reading of any other book because of this language (Hebrew) which has so many elements which are common to these modern languages.

The great beauties of the language are reproduced and the exact meaning in most instances is brought out; true especially in the King James and Revised Version. Read the N. T. in the King James Version for quality of diction; then take the New Version and in most cases you will have a perfect conception of the meaning.

TEXT OF THE NEW TESTAMENT.

The text is according to our best judgment what the original author wrote. There are several different ways of forming our best judgment about this.

As a preliminary step: Book-making in ancient times was a primitive process; though in the time of which we are speaking, it was unspeakably more advanced than writing on clay blocks and baking them or taking a stone chisel and cutting upon rocks. At this time they really made books different from the Assyrians. They wrote with pen. The parchments were made of fine skin or leather, sewed together on the ends and rolled up on sticks. Second: They wrote upon paper made from the fibre of the root of a plant

called Papyrus. The papyrus was more extensively used on account of its cheapness and availability; but was too brittle and perishable to last long: it very soon crinkled, broke and was useless. Only a few papyrus rolls recovered from the Egyptian tombs, and from the ashes of Pompeii and Herculaneum have been preserved to us from the vast number of books. The N. T. was probably written originally upon papyrus, and consequently shared the same fate as the rest of the books thus written. It is likely that some of the books of the N. T. were written upon parchment; but in that case, there would be the danger of their being destroyed by the persecutors, who frequently gave the Christians choice between death and delivering up their books. Those Christians who so gave up their books were called traditories by the other Christians. For these two reasons then we have no original autographs of the N. T. A third reason why we have none of the original writings of the Apostles: The early Christians did not appreciate the value they would have.

The number of times that a manuscript was copied, would add to the liability of error; the more mistakes there would be; and therefore as they failed to appreciate the value of the originals and allowed them to be destroyed they gave the fourth reason why we have no original manuscripts.

It is possible, however, to be reasonably sure and certain as to what were the original words written by the apostles.

Three sources of reference to the original text. First, Manuscripts; second, translations and versions in other languages than Greek; third, quotations from those writers on Ecclesiastic subjects who are called the Church Fathers.

First: Manuscripts: Before printing was known all books were multiplied by the slow and laborious process of copying; there were a good many books in the world even before printing came into use. To turn these books out, there was a class of men known as scribes. They devoted their lives to copying manuscripts. The church at that time

was under the dominion of Rome, and monasteries were all over the country; and the monks would watch carefully when a man came to the monastery and if he had skill in copying he would come under the tutelage of an older monk, shown how to make pens and ink, and taught by a slow and laborious process. Every word and every letter was exactly alike. From this he went on to what in later times came to be a beautiful thing, "illuminating." There came to be a class of men in every community who were copyists. For all the treasures of classic learning as well as for the writings of the scriptures the world is indebted to these men.

NUMBER OF MANUSCRIPTS.

The number of manuscripts that have been preserved to us now in existence is something over 2000. That is, of all kinds. They date from the middle of the 4th century until the 16th century, and of course are all of different values according to their age. Though we date these manuscripts by the centuries, and generally speaking, the older a manuscript is the more valuable it is, yet this is not absolute. The only true value is the number of times they have been translated.

NEW MANUSCRIPTS BEING FOUND EVERY YEAR.

Manuscripts in the last 12 years have been found that have changed the whole phase of the study of the Bible. In 1892 for example a most valuable manuscript was found by Mrs. Lewis on Mt. Sinai. She was a student of Assyria, and having an idea that there were treasures there that had not been discovered she searched and found this treasure.

It was only in 1859 that the most valuable manuscript we have was discovered in this same monastery, (St. Catherine on Mt. Sinai) by Tischendorf. It is almost certain that in the next few years many manuscripts will be found. There are two general classes of manuscripts, classified according to the style of Greek used in writing.

The *oldest manuscripts EN APH HN AOTON*, written in capitals, without spacing, without punctuation. These letters are Uncial letters from the Latin word meaning "an

inch." These Uncial manuscripts are written on costly and valuable parchments. Some have been written twice over. This was due to the fact that parchment was very expensive, and a monk of the 7th century would take one of these old manuscripts and using a chemical would erase the writing which was on it and use it over again. These were called Palimpsests. The present number of Uncials is about 125. These are the oldest: Their age is known by the uncial letter which was in Greek during the first, sixth and seventh centuries.

Gradually a change began to take place and from writing in capitals men began to connect these capitals so as to make a running hand; afterward the ordinary *cursive* began to be used. Manuscripts in this hand are called *Cursives*. These began to be used about the 9th or 10th century; and from their later dates were less valuable. The ages of these manuscripts can be determined more or less accurately from the size and style of the letter; later a smaller letter was used. The divisions and accents are all used by the textual critics to determine the age.

The manuscripts of the Bible exceed by a greater number the manuscripts of the classics. They are also greater in age; that is, we have of the Bible more older manuscripts than we have of any classic. Few of the classics are older than the 10th century. One of these is called the Medicean manuscript of Virgil, which is of the 4th century. Then the Vatican manuscript of Dion Cassius of the 5th century. The oldest manuscripts of Eschylus and of Socrates and the Greek dramatists date from the 10th century. Those of Euripides from the 12th, the Annals of Tassitus from the 11th. The oldest complete copy of Mowber is dated 13th century; and of the Meditations of the Emperor Marcus Aurelius only one complete copy is known to exist and that has no title, no headings of the several books. So both as regards numbers and age the N. T. is abundantly represented by manuscripts.

FOUR OR FIVE OF THE PRINCIPAL UNCIALS.

The first one and most important is called the Sinaiti-

cus, the principal witness of the text of the N. T. This dates from the 4th century. It was discovered in 1844 by a German named Tischendorf in the monastery of St. Catherine on Mt. Sinai.

The story of how Tischendorf found this manuscript is one of the most romantic and most interesting in all Biblical research. He had made up his mind that there were valuable manuscripts hidden away in this place; so he fitted up an expedition with the support of the German Emperor. He went to Mt. Sinai as he had the idea that there must be a great store of manuscript wealth there: and found on the very last day of his stay a basket containing old papers and texts. He happened to espy this just as he was leaving and recognized at once that there was a manuscript of immense value. He tried to conceal his delight at finding this and went back and decided to stay longer; and they were glad to have him stay. He collected the manuscript and asked permission to copy it. They allowed him to have it for two weeks only; yet in so short a time so great was his diligence that with the aid of another man they had copied the greater portion of it, enough at any rate to enable them to publish an edition that was valuable. He wanted to go back again but the German Emperor would not fit out another expedition. He afterward went to Russia and gaining support here another expedition was fitted out and he again went to Mt. Sinai. This time he obtained the manuscript itself, whether by hook or crook is not known. Tischendorf says it was given to him. The Roman Church says that he stole it. At any rate he obtained the manuscript, and it is now in the museum at St. Petersburg. It contains much of the O. T. from the Septuagint, all of the N. T. and some of the Apocryphal Books. The way they indicate distinctively these manuscripts is by marking with a Hebrew character. The Hebrew character on this manuscript is called Aleph. The next important is called the Alexandris. Its symbol is "A". It is of the 5th century. It was probably written at Alexandria. It is now in the British museum. In contrast with the others this one has been used a long time. It was

first published in 1786. It contains much of the O. T. and most of the New. It begins in the middle of the crucifixion history in Matthew. Is written on fine vellum, and is well preserved, being kept under a glass and only the most competent men are allowed to touch it. The next is the Vaticanus. This is in the Vatican Library at Rome. This dates from the middle of the 4th century. Is written on fine thin vellum in small "Uncial" letters. This is another old one. First became known in 1533; it is always carefully guarded by the Roman Church in the Vatican Library, and is almost inaccessible even to scholars. Tischendorf was allowed to use it fourteen days, three hours a day. In that time his scholarly insight enabled him to publish an edition of it. Its symbol is "B".

"A" is not so valuable as "Aleph" and "B". If "Aleph" and "B" agree on a point it is almost sure to be right. The next is the Codex Regius, the symbol is "C". This dates from the 5th century. It is a reconstruct or palimpsest, hard to decipher. The text is better in some places than in others. Next is the Codex Beza. The symbol is "D". It only has the Gospels and Acts. These are five of the most important of the 125 we have of Uncials.

CURSIVE MANUSCRIPTS.

The Cursive are of course the least important, because they are so much later. They are only valuable in giving corroboratory evidence. The one most important is No 32, which is called Queen of the Cursives. Combining the evidence of the Uncials with the Cursives we have pretty strong evidence of the N. T.

VERSIONS.

These are translations of the N. T. into other languages than the Greek. These are valuable aids to criticism; but less so than manuscripts because they have to be translated back into the original before they give any decisive evidence as to what was written. So for accuracy the versions do not give definite information. But they will help in this respect: they will tell when a whole verse has been omitted; and

when a sentence has been changed. On the other hand you must bear in mind this fact, that the translators did not always understand the matter themselves and so would give a wrong idea.

The most valuable versions are, First, the Old Latin. This version originated in North Africa. It is in the Latin of the 2nd century, and will always be regarded of secondary importance as compared with the Greek. It is yet one of the most significant monuments of Christian antiquity. It was the medium of truth to the Latin people for three or four centuries. It is valuable as a criticism because it is old and very literal.

Second: The *Latin Vulgate*. In the course of time the Old Latin became so corrupt from repeated copyings—(The Itala rose in the 2nd century, and for two centuries was the medium of truth to the North African people)—that a new translation was necessary; this translation was undertaken by the most learned man of the day, “Jerome,” who died 419 A. D. This *Vetgate* was a good version, and became widely used. Published in 383. It has been the bible of the Roman Catholic Church ever since. Alcuin, the Preceptor of Charlemagne, revised it about 802. It was again revised by Pope Sixtus the Fifth about 1590. The Pope having corrected the proof-sheets with his own hand. It was found necessary as soon as he was dead in order to avoid the anathemas and curses, in calling it in, to proclaim that the printers had made so many mistakes that a new edition was called for; so the final edition came out in 1592 under Pope Clement the Eighth. This edition was called the Clementine edition, and is the standard of the Roman Catholic Church. This Latin translation takes precedence over the Hebrew and Greek originals.

SYRIAC VERSIONS.

The first of these Syriac versions is the *Peschito* meaning a symbol. It dates certainly back to 250, perhaps earlier. It is still used by the Syrians in their services; though of course they no longer speak Syrian. This has been called

the Queen of the Ancient Versions, because it is accurate and yet preserves the Syriac idiom.

Other Syriac Versions are the *Curilonan*, which is very old, of 2d century. The *Jerusalem Syriac* which dates to the 5th century. During the last five years there has been added another Syriac Version. This is the Lewis Syriac; found by the late Mrs. Lewis in the Monastery of St. Catherine on Mount Sinai, same place that Tischendorf found his manuscript. This Lewis Syriac is from about the middle of the 2d century. Presents very striking parallels with the Greek manuscripts. Other versions. The Ethiopian Version, North Africa. The Gothic Version, the work of Ulfilas, somewhere in the last of the 4th century. He was the apostle of Christianity to the Goths, and translated the bible for the benefit of his hearers to whom he had been sent. He founded the Gothic Language, or reduced their language to writing. This was the starting point of Teutonic literature. Three testimonies to the text of the New Testament. Manuscripts in Greek; Versions in any language, and they may be first or second hand, and third.

QUOTATIONS FROM THE FATHERS.

The early Christian writers quoted so copiously from the New Testament writings that from their quotations alone the New Testament might almost be reconstructed. Of course they wrote in many cases to establish doctrinal questions, and so they were not concerned so much with the accuracy of the quotation as they were to prove their point. This evidence is not very valuable. It is chiefly valuable in supporting the evidence of the manuscripts and versions. There are two classes, the Greek and the Latin. The most valuable is the Greek, because these quotations correspond to the Greek manuscripts.

GREEK FATHERS.

In the first century, there are three men who are called the Apostolic Fathers; because they lived with the apostles themselves; and their names are, *Clement*, *Ignatius*, *Polycarp*.

These, of course, should be the very best witnesses. They sat at the feet of the Apostles and learned of them. They are chiefly valuable as echoes.

In the 2d century: Justin (Martyr). His date is about 147. He quotes the Gospels loosely and liberally. Irenaens. Whose date is 108. He is the most important 2d century witness of the text of the New Testament. He has a great many N. T. quotations.

In the 3d century. Clement of Alexandria, whose date was about 200. And Origen of about 250.

LATIN FATHERS.

These are a little later. In the 2d century: Tertullian. He quotes from the Old Latin or Itala, showing that the New Latin or Vulgate had not yet come into use. In the 3d century: Cyprian, who has many quotations. He quotes very carefully many times from the Old Latin.

TEXTUAL CRITICISM.

Textual criticism seeks to ascertain and restore the exact words used by the Apostles. This is important, because you cannot interpret it until you have what you are sure is the Bible.

VARIATIONS IN MANUSCRIPTS.

The errors and mistakes arising from the process of copying have rendered the manuscripts we have by no means an infallible witness. The most faithful scribe sometimes fell into error; and the subsequent copyings perpetuated the original errors. At present over 200,000 variations have been discovered in our manuscripts. Most of these refer to trifling details, as spelling, punctuation, interchange of words, &c., and affect the sense only slightly. In comparatively few places do they cause difficulties, and in no case do they affect the teaching of the N. T.

HISTORY OF THE ENGLISH BIBLE.

Christianity was introduced into Britain at the close of the 2d century and made rapid headway among the Celts, the first inhabitants. For $2\frac{1}{2}$ centuries the British Church

increased and held at that time a prominent place among the churches of the West. There is a faint tradition of a translation of the Scriptures in the Celtic dialect as early as this. It is barely probable there is nothing to support the belief. When, at the beginning of the 5th century, the Roman garrison was withdrawn, the old enemies of the Celts, the Jutes and the Saxons from the North of Europe, overran the country, the Roman civilization and with it Christianity was driven into the mountainous strongholds, chiefly in Wales and Corn, by these idolatrous people. For a century and a half Christianity languished until the close of the 6th when British Evangelists from the North (the remnants of the old civilization) induced the half-civilized Anglo-Saxons to embrace Christianity. By the middle of the 7th century there was considerable uniformity in the Church. The Bible was in Latin, the Jerome Vulgate, which was unintelligible to any but the learned. The unlearned only knew it second hand. Of course in those days people's memories were better than they are now. There came, even before the Norman Conquest, a desire among some for a Bible in the popular tongue. This was met by some noble attempts at translation.

The story of the English Bible begins with Cædmon who was a monk in the Convent of Whiffy. His date is 670. He translated many of the Bible stories into rude poetry, and though uncouth to our trained ears it was very acceptable to that people, and it was at once the beginning of English Poetry and the first attempt at Bible translation. The next is one who lived a century later, 735, Venerable Bede. A great scholar and historian. Professor Greenleaf says, "The whole learning of his time seems to have been summed up in Bede." Edmund Burke called him, "The Father of English Learning." He translated parts of the N. T., especially the Gospel of John, as he tells us "for the advantage of the Church".

Next is King Alfred, an early translator, moved solely by a love of the Bible and his own people. He translated isolated portions of the Scriptures, and is said to have espec-

ially loved the Psalms and to have been engaged upon a translation of them when he died, 901. The next is Aelfric, about the close of the 10th century. His writings evidently placed him in the front rank of his day, though his history is somewhat shrouded in mystery. We only know that he was a man of great learning. He translated the Scriptures into a popular paraphrase, especially the Pentateuch, Joshua and Judges. When the Normans invaded England under William the Conqueror, 1066, they did not transform the English Manners, Customs and Civilization but were themselves transformed by them. In place of the English speaking French, the Normans coming into the country, conquering it, took up the language. After a few years the whole country was speaking the language of Chaucer. By the end of the 13th century, English seems to have become the mother-tongue of the aristocracy even, their children being taught French as an accomplishment. In this era of the formation of the English language no name is written larger in history than that of John Wiclif.

This was the time when the beginnings of Liberty were appearing (see book by Chas. Carlton Coffin entitled "The Story of Liberty") and the common people were beginning to assert their rights. Watt Tyler's Revolution occurred in 1381. Feudalism was breaking up. Papacy was rotten, and men were beginning to lose faith in the "infallible code" and the "divine right of kings." People were beginning to think for themselves. In this world Wiclif lived and worked, into this distracted age he cast the "Pearl of Great Price," and gave the first complete English Bible to the people, to the world. He advocated the freedom of the church, of the kingdom, of the conscience. He believed an open bible would teach men ideal and true government, independence and self-control. In connection with Nicholol Hervord he translated the whole bible about 1383, just 1,000 years later than Jerome's Vulgate. Its *chief defect* is that it is a translation of a translation, for Wiclif knew neither Hebrew nor Greek. *Its chief merit* is its vigorous and forcible English combined with great

dignity of expression. It was *revised* in 1792 by Richard Purvey. The original manuscript of this translation is in Trinity Church, Dublin. A mirror of the English of the time. The book spread with great rapidity, and greatly alarmed the church dignitaries, for they thought that if this got out their business would be gone; for while the bible was in Latin the people were compelled to make use of their services in translating. Parliament was appealed to to stop the use of this book. Its use was forbidden under heavy penalties; yet was popular among rich and poor. The prohibitory acts seemed only to increase its popularity. A large sum was paid for a few sheets of manuscript. A load of hay is said to have been given for the use of it for a portion of the day. A new period. In this next century the people had this bible of Wiclif's. Side by side with the Greek, Latin and Hebrew manuscripts it went. This English translation was circulated broadcast among the people, and everybody that wanted could get it. We skip 60 years and come to the year 1453. In this year Constantinople fell. Constantinople was the head of the Greek Empire, and by its fall let loose upon Europe a flood of Greek learning. All the learning went westward. The whole continent experienced a desire and zeal for classical study. This is called the "renaissance" or the "revival of learning." Greek manuscripts of great works were brought westward, and the study of Aristotle and Plato began to be prosecuted with great zeal. This gave men a wider outlook; and thus began what is called culture. Great discoveries in science and geography broadened men's minds. The discovery of printing, of a new continent, the voyages of discovery from Marco Polo down to the Cabots. From these things a new world of fact was opened, and men were called upon to fit their thinking to it. They not only saw ships coming back telling a new story, but just as clearly they began to see a new side of life. They saw there was a life of the mind. Desire for culture and aspiration for intellectual things came, and one by one

ideas began to develop. This rendered the spread of the bible a great deal more possible.

Amid this stress and strain was one who through it all stood as the Apostle of the things which are unchangeable, the next great translator of the bible, Wm. Tyndale. Born in 1484. He learned Hebrew and Greek at Oxford and Cambridge. He saw the needs of the time, and resolved that if God spared his life ere many years he would cause the boy that drives the plow to know more of the scriptures than the Pope. He fulfilled his promise. His first pamphlets were printed. He did not do as Wiclif, translate the whole bible, but portions of it, and sent it out in pamphlets. The first in England, and he was forced to flee from England. He then set up his printing presses at different places on the continent. Persecuted in one city he went to the next. His translations comprise all the N. T. and some of the Old. By his translations and editions of the N. T., as well as by his numberless pamphlets, Tyndale did perhaps more than any other man to hasten the date of the English Reformation. He was persecuted and hated almost beyond belief. He was finally martyred in 1536. Tyndale first translated from the Hebrew and the Greek, though of course the manuscripts were inferior to those we have now. As an English product, also, Tyndale's version is great. The felicity and the power of his translations are so marked and were so recognized that his version after all this lapse of years is more than any other, the foundation or the base of our King James Version. Bishop Westcott estimates that in the 1st Epistle of John, for example, 9-10 are Tyndale's translations; of Ephesians, 5-6, and other parts of the bible in various proportions. The originality of our present version and its appeal to the universal feeling of the English-speaking people everywhere is largely due to Tyndale. By far the greater part of his version remains intact in our bible; but more important than this, his spirit animates the whole. His influence decided that the English Bible should be popular and not literary. Its permanence. . . Tyndale was a man of broad scholarship, of simple and devout spirit,

with deep and far-reaching insight into the genius of the English people. He was by far the greatest man in the history of the English Bible.

Tyndale was martyred in 1536. His dying prayer was "Lord open the King of England's eyes."

The subsequent history of England, especially for the next few years, reads like a marvelous answer to his prayer.

The radical changes in popular thought at this time are hard to explain. It is true that two years before Tyndale's death a convocation of the English clergy had petitioned the King for a translation of the scriptures into English. The petition was granted and the work was entrusted to Miles Coverdale. (Though these men were engaged in the same work as Tyndale they were opposed to him.) Coverdale had already been at work, and a translation was printed in October 1535. It is significant, that Coverdale was largely indebted to Tyndale as he took large parts of his translation. He was doing by the royal commission what Tyndale was put to death for. Soon after this a friend of Tyndale's named John Rogers put together a *composite* Bible, made up of parts of Tyndale's and Coverdale's. This was printed abroad in 1537 under the assumed name of John Matthew and was known as the Matthew's Bible. It contained the dedication to King Henry and Queen Anne, and it was supported as was Coverdale's by the most influential man in England at the time, Thos. Cromwell.

The Reformation started in England in cold blood. It was not the desire of the King that a Reformation should take place. He was a good Catholic at heart, but was opposed to the Pope on personal grounds, and favored one side one day and the other the next.

Thos. Cromwell undertook to bring out a Bible correcting all the errors of Coverdale's and Matthew's, which would be the standard of the church and have the sanction of the Crown. The work was given in charge of Coverdale and one Grafton who had been one of the financial supporters of the Matthew Bible. It was begun in 1538, and published in April, 1540.

This Bible was known as the Great Bible. The publishers were furnished with the King's permission, and the book was thoroughly circulated. The Great Bible was founded upon Matthew's Bible, who was the friend and companion of Tyndale and used Tyndale's work largely; it is substantially Tyndale's Bible which the authorities themselves were now promulgating, though Tyndale was martyred 3 years before. On the title page of the Great Bible, as overseer of the work, stands the name of Cuthbert, Bishop of Durham, who had been one of Tyndale's bitterest enemies, and whose efforts while Bishop of London had done much to accomplish his death. This is what is meant when they say Tyndale's last prayer was answered. The secret of this marvelous change is probably this: Their fury was evidently the sign of weakening position. Men argue most dogmatically when they are least sure. Henry VIII was in conflict with Rome. The Pope was endeavoring to exercise upon Henry the right he had of dictating in secular affairs. Henry declared that the Pope had no right to interfere. The people were against the Pope (which was the secret of the English Reformation) so Henry's policy was to conciliate them and gain their entire support. The people wanted an English Bible. The Roman Church opposed this, as they always opposed an open Bible. Henry was conservative, but to gain the sympathy of the people in his quarrel with the Pope he embraced the cause of the English Bible. Thomas Cromwell, his chief adviser, though not a religious man was a scheming politician, thoroughly in sympathy with the King's cause against Rome, so that he joined to spread the book which Rome so much hated. So it came to pass that the very ones who martyred Tyndale accepted and introduced what was practically Tyndale's Bible. (Out of devotion to the church they opposed having the Bible translated.) After the publication of the Great Bible there was a period of stagnation when young Edward VI. became king. He followed Henry VIII. His six years' reign was occupied with other important ecclesiastical reforms. The Prayer Book was first made, and the Order of Service was first

drawn up. The Great Bible was the authorized version. The version of the Psalms contained in the Prayer-Book of the Episcopal Church with its attention to rhythm rather than exactness of expression is an abiding specimen of what the Great Bible achieved. The Psalter which is in the Prayer-Book we now have; not changed except in a few instances. When Edward died in 1553 and Bloody Mary succeeded to the throne, a backward step was taken. Bible reading was discouraged. No books were burned; but persecution was indulged in: Archbishop Cranmer and John Rogers were martyred. In 1558 Elizabeth succeeded to the throne and persecution ended. Protestant exiles came back from Geneva with a translation, the fruit of their sojourn there, which came at once into favor and superceded the Great Bible. Based largely on Tyndale's, and had theological notes added to it which made it especially popular. Then there was the Bishop's Bible gotten out under the direction of the heads of the English Church. The Rheims Version or the Douai Bible. This is the present modification of the Vulgate Catholic Bible. The last of the mediæval versions was the King James.

KING JAMES VERSION.

Queen Elizabeth's reign was from 1558 to 1603, and during her long reign the study of the Bible was unrestricted.

Three versions in use at this time. The great Bible in obscure country churches. (This Bible was called the great Bible on account of its size). The Geneva Bible was the common Bible of the people. This was the Puritan Bible brought back from Geneva. It was the Bible of the common people and even of the scholars. The Bishop's Bible, supplied by the church authorities to meet in an authorized way the needs which the Geneva Bible was supplying informally or unofficially, namely the revision of the Great Bible, which had the ecclesiastical sanction of the Convocation. Each had its defects. The Great Bible was getting out of date. The Geneva Bible, from the theological bias of its notes, could only be the Bible of the Puritan party. To the Higher Church or Monarchical party these democratic ideas

introduced into the Bible were particularly odious. The rivalry which was thus occasioned caused much disturbance in the church and some action was necessary. Accordingly James I, a man seemingly the last to look with any favor upon such a project, illogical, double-minded, called the Bishops and Clergy to meet him in his drawing-room at Hampton Court. The matter of Bible Revision was not the only matter to be brought up. The Bishops and the Church Party were not eager for it but James seemed to desire it and so it was carried out. Fifty-four of the *best and most able* men of the land were selected for the work, and measures were taken to recompense them by Church honors and preferment. The translators were divided into six companies of which two met respectively at Westminster, Cambridge and Oxford, and the books of the Bible were divided between them according to their particular aptitude and attainments. The translators were limited by rules, some of which are the following: The Bishop's Bible was to be followed as much as possible. There were *no marginal notes* to be attached except for meanings of words, grammatical notes. Whenever in doubt, however, about the meaning of a passage they had the King's permission to go and consult any of the learned men of the day. These translations were to be used whenever they agreed with the text better than the Bishop's Bible, Tyndale's, Coverdale's, Great Bible, &c. This King James Version was published in 1611, from the press of Richard Barker. It made its own way by its vast superiority as a translation. However the name of the King as well as the list of eminent men no doubt carried weight with it, though formally it was never sanctioned. It immediately superseded the Bishop's Bible and by the middle of the 17th century it had pretty well supplanted the Geneva. The absence of doctrinal notes was a great step in advance.

The King James Version has only grammatical notes as explanatory notes, so it could be accepted by all, and was in fact a bond of unity. So before the Civil War in England, the complete revolution in the government which was

soon to take place, the English people had thrown an anchor to windward.

THE NEWEST REVISION.

There were two main reasons why a new translation of the Scriptures was necessary. The first new materials were at hand which were hidden from the King James Revisors. The three oldest MSS., Sinaitic, Vatican, Alexandrian, were now ready for use, also the Syriac and the Egyptian versions of the 2d century. The whole science of textual criticism was now understood, the value of MSS., and the best way of dealing with them. Moreover, the learning of the Victorian Revisors was far superior to that of the King James. The translation itself was incorrect in places and marred by theological bias. These two reasons were urged by Biblical scholars with much zeal. Archbishop Trench, Bishop Lightfoot, and Dr. Ellicott were three men who did much to hasten action. (These are English scholars of the present century.) Accordingly, February 10th, 1870, Samuel Wilberforce rose in the Convocation of the Clergy to move for a committee on a Fresh Translation. There arose immediately a great storm of discussion for and against. The same objections that were urged against Jerome were again revised and used. All the objections of sentiment and sentimentalism were brought against it. The friends of revision, however, triumphed, and by the time it was ready to appear the most sensible men were ready to accept it.

